

her supreme triumph there. She had forced Spain to relinquish her hold upon Louisiana, and to exchange Florida for Havana; Wolfe's great victory at Quebec had practically placed Canada in her lap; and her sway extended from Hudson's Bay to the waters of the Gulf of Mexico. Yet (as Green says) the moment of the crowning triumph of Wolfe on the Heights of Abraham was the moment at which began the history of the United States. Spain closely watched her colonies in Central and South America; England's American colonies had waxed prosperous partly through her neglect of them. But the long wars with France had given her a closer insight than ever into their growing wealth, their resources, their coming importance. In the idea of the time, colonies were supposed to exist exclusively for the benefit of the mother country; and to British statesmen of those days, it seemed natural that the empty coffers of their treasury should be materially supplied by taxing the resources of the rising communities beyond the Atlantic. 'The people', says a historian, 'had heretofore willingly paid taxes where they controlled their disbursement, and the question of the right of the mother country to tax them, and the just limits on either side, involved new and undiscussed points'. The whole question of self-government became involved. The great majority of the population were Protestant, devoted to their faith, but greatly attached likewise to what they felt to be their rights. The Catholics—French, Acadian, and Indian—were on the side of independence. A historian of our times adds:—

'The Irish and Scotch Catholics, with a remembrance of old wrongs, and a bitter hatred for the House of Hanover, needed no labored argument to draw them into the popular movement. The fears expressed one hundred years before in the British Parliament, that the Maryland Catholics would one day attempt to set up their independence, were about to be justified; for if the Catholics did not start the movement, they went heartily into it.'

Charles Carroll, of Carrollton, was one of the ablest of the advocates of American independence. He was the means of saving Maryland to the popular party and leading them in triumph. In days when Catholics were deprived of civil rights, he won back such a measure of religious liberty that he was elected a delegate to the Provincial Congress at Maryland in 1775. He was the first Catholic to hold public office since the days of James II., and in such esteem was he held that he represented, at the Congress, a Protestant constituency. He was one of four Catholics who signed the Declaration of Independence. According to Lord Brougham, he staked more property on the issue than all the other signatories put together. As he set his hand to the historic document, a whisper ran around the hall of Congress: 'There go some millions of property!' There being, however, many Carrolls in Maryland, somebody remarked: 'Nobody will know what Carroll it is. You will get clear'. 'Not so!' he replied; and he instantly added his address—'of Carrollton'. When, in 1832, he lay dying, in his ninety-sixth year, he declared that the greatest happiness of his life was this: 'I have faithfully practised the duties of my religion'. Scarcely less famous was the Wexford Catholic, 'Saucy Jack Barry', the father and first commodore of the American navy. A great number of his sailors and marines were, like him, Irish Catholics. Then there were General Moylan (another Irish Catholic), the first quartermaster of the war of independence, and General Wayne, who in 1792 became Commander-in-chief of the American army. And what shall we say of that noble Catholic patriot, Bishop Carroll, and of Washington's trusted friend, Father John Carroll, and of Daniel Carroll, and of Thomas Fitzsimons, Dominic Lynch, and of so many other Catholic leaders in the cause? Then there is the noble part which Catholic France and (though to

a lesser degree) Spain took in the war of independence; and there is the strenuous fighting that was done for the struggling young country by Catholic soldiers under the Catholic Generals Lafayette, Rochambeau, Fleury, Dupartail, Lowzun, De Gras, De Kalb, Kosciusko, Pulaski, and others. Of the 288,000 men of the United States army, 232,000 were Continental and 56,000 militia. Of this army, there were two Irishmen to every native. At the close of the war, Mr. Galloway (who had been Speaker of the Pennsylvania Assembly) said of the American army that, according to the birth entries, 'there were scarcely one-fourth natives of America; about half were Irish, and the other fourth principally Scotch and English'. When, in 1780, Washington's army was on the verge of starvation and mutiny, Catholics again rushed to the rescue—Fitzsimons with £5000, twenty-seven members of the Irish Catholic Friendly Sons of St. Patrick with £103,500, and Charles Carroll with an immense sum. The young Republic was thus saved at the darkest crisis in the war of independence. *Haec olim meminisse juvabit*—and these are a few of the happy memories that will rise spontaneously to the mind of the Catholic who has read history, as he surveys the grey leviathans that in a brief space will represent the friendly might of America in the waters of our north provincial capital.

## Notes

### The American Fleet

Mr. Donald Macdonald, the war correspondent, expressed a feeling which is in the mind of many New Zealanders as well as of Australians, when he said in Auckland the other day: 'The Commonwealth has laid itself out to do the fleet visit well. Australians all have the same feeling that, in view of what may happen in the future, there cannot be too good an understanding between Great Britain and America; and they want to do their share to express the hope and belief that, in the event of serious Eastern complications, the United States will spell "us".'

### The Quebec Celebrations

The tercentenary celebrations of the foundation of Quebec by French Catholics have been carried out, according to the cable messages, with surpassing impressiveness and splendor. They suggest to the 'Catholic Times' the contrast that exists between the spirit that animates modern colonisers and that which inspired the Catholic explorers of former days. 'Champlain, the founder and father of the City of Quebec, was,' says our Liverpool contemporary, 'a daring warrior. But he was more than that. In his wanderings he carried with him the ardent desire to make the teaching of Christianity the rule of life for all with whom he came in contact. His acts, as recorded by his biographer, were all prompted and guided by religious motives. Some one read to him every morning at table the work of an instructive historian, and in the evening he listened to and meditated on the Lives of the Saints. Then each member of the household made an examination of his conscience in his own chamber, and prayers, which were recited kneeling, followed. Three times each day the Angelus was rung. In his voyages Champlain laid down for his sailors regulations which were as strict with regard to religious services as if they were intended for the occupants of a monastery. By his will, like a pious knight of earlier times, he bequeathed all his possessions to the Blessed Virgin, and his wife, who was a convert, became a nun. The people of Quebec during the days of their commemoration can trace in their earliest annals many signs and examples of Christian heroism.'

### The English Education Question

The clever surgeon cuts straight to the seat of the disorder. And the 'Saturday Review' 'gets its finger on the spot' with equal directness, in the course of a recent editorial article dealing with the cause and the significance of the recent compromise in regard to the English Education proposals. It aptly compares the threatened 'drastic Bill' of Mr. McKenna to Yussuf's harmless sword of lath in Marryat's delightful 'Paşa of Many Tales.' Then it adds:

**J. TAIT, Monumental Sculptor**  
273 Cashel Street W., Christchurch.

{ Just over Bridge and opposite Drill Shed. } Manufacturer and Importer of Every Description of Headstones, Cross Monuments etc., in Granite, Marble and other stones.